1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

396 Indians today, were flat-bottomed punts, constructed of planks which were probably tied together in Aztec times
335 rather than pegged, as they are today. The portable bridges used to cross the canals were also simple combinations of planks, or planks resting on beams. (See Plate 35, bottom left.)

352 Furniture, which in European culture has done much honor to the woodworker, was little used in Mexico. Mats sufficed for beds and seats. High dignitaries sat on a sort of wooden throne which had legs and often a back and was called *icpalli*, from which the Mexican word *equipale* for a modern wickerwork and leather chair is derived. Mention
[353] is made of screens and chests and ornamental sheathing for room interiors, but no examples are left for us to judge their craftsmanship. (See Plate 37, top.)

534 The wooden drums, on which musicians beat out ceremonial rhythms, were handsomely carved, as befitted their religious use. There were two types, a vertically cylindrical drum (*huehuetl**), which had a skin head, and a horizontally cylindrical drum (*teponaztli*†), the top of which was slotted to form two tongues. While the notes differed, there was usually the same interval between the resonant sounds emitted when the tongues were struck. The task of reaching the pitch must have been excessively difficult, for the wood had to be hollowed by fire and then chiseled to a nicety. At times the artist fashioned these drums to represent a crouching
320 man or animal. Masks were often used in temple ceremonies when a god was impersonated, and ceremonial staffs were part of their equipment. So, also, were the throwing boards, or *atl-atls*, with which a warrior flung a javelin, the lengthen-

*way-wa'ytl. †te-po-na'z-tli.

blood], so that they terrified those whom they followed.[89] They fought, joining in battle against the valiant chiefs—chosen men [all].

And all [the chiefs], having taken their pleasure with wine, acted like buffoons, intimating and pretending to be warriors, unafraid of death, jostling one another, acting perversely, like warriors. Here they exercised their arms [against those who were skins], and played at combat like fighters in war, some routing.[90] This was [at Xipe totec's temple] called Tzotzin.

And the young men garbed like Xipe totec, wearing human skins,[91] then went everywhere from house to house, begging. They were placed on *zapote*-fibre seats; bunches of [corn] were hung on them like jewels; they placed garlands on their shoulders, they covered them with flowers. They gave them to drink.

And if any woman had blisters, or ophthalmia, she said: "Let me make an offering to Totec, when [the Feast] of the Playing of Men [is celebrated]."

[Xipe's] garb [was thus]: he had the quail-painting on his face.[92] Rubber divided his lips in two parts. On his *Yopi*-covers[93] was placed [a hand] with flicked ends. He wore a human skin, the skin of a captive. He had a wig of loose feathers, golden ear-plugs, a *zapote*-leaf skirt. He had rattles. His shield was red and had circles. His rattle stick[94] was in his hand.

Nineteenth Chapter, which telleth of the god named Lord at the Vanguard (Yiacatecutli).[95]

He was the god of the merchants. Greatly they esteemed him, carrying in paper[96] the most traveling staves[97] with

tetoca, yejc motlamachtilisia: quinnecalitiaia, quinamiquj in tiacauan, tlapeponj, tlatzmanti:

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yuan in inepichti, qui papaquinj, yn mjhuintia, tlatlamati, mocpejchmoquj, mocpejchmoquj, conjquimmachquj, teca momotlanj, inenlavilloque: vncan moiaiocoia, moiaomachtilia, yn juh mjcalinque inopan, vnpa mococoaia yn ixtac, mjtoaia tetocra.

[524]
[346]

Auh yn tetocti njman ic ic nouian, tepan cacalaquj, no tlatloaoa: tzapoicpalpan tlalilo, quimocholcuacatia, quimochimopanaltia, quimicpacuechtia, quimtlamania.

[292
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302]

Auh inela aca cioatl, tonmanja, inecuiuia: quitoa, ma njctlamanilix, in totec, iquac tlacaxipeualiztli.

Jn inechichioal, mixcuiaochimala, tonmaxaltic vltica, yiepictoca cuetlalticac maxaliuhquj, conmacquticac tlapaoaol, yiouio malli, tzonchaiaoale, tzucujtlanacoche, tlapecuxic, tzitzile, ichimal tlaubtevilacachiuhquj, chicuacuetli yn jmac icac.

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Jnic cxxtolli vnnauj capitulo, ytechpa tlatoa, in iuitl: yn jtoca yiacatecutli.

Pachoca intech catca: cenca quimauiztilia, quitlaqueltilia amatica: yn jatopil, ymotlaxopil, yni xonamja, ynj

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89. The corresponding Spanish text describes the scene thus: "*En esta fiesta, hacian como un juego de cañas: de manera que el uno venido, uno de la parte deste dios, y otro del dios totec: y estos todos, unos contra los pellejos de hombres que eran muertos, y desollados, en aquella fiesta. . . . Los del bando contrario, eran los soldados valientes, y esforçados, y personas valientes, y esforçadas: que en tenian en cuenta la muerte: cosa, atrevidos, que de su voluntad salian, a combatirse, con los otros. Allí los unos, con los otros, se escrimian, en el exercicio de la guerra: peleauan los unos, a los otros: hasta su passo, y de allí, hubian huyendo, hasta su propria puesto.*" *Cf.* also the description in Sahagún, *op. cit.*, Vol. I, p. 124. The game of cañas in the *Encyclopedia Universal Illustrada*, Vol. II, pp. 299-300, is described as "*Antiqua fiesta, juego ó exercicio caballeresco en que tomaban parte dos bandos á cuadrillas corriendo á caballo, cavalcando gallardamente y arrojándose cañas de las que se requerdaban con la adarga.*" A Moorish exercise, in Medieval times adopted also by the Spaniards, it was reserved to the nobility. It took the form of a pitched-cane war-game requiring considerable skill in horsemanship and spear-throwing.

90. *MS Biblioteca del Palacio, Sahagún, Etnógr. Español*, has errors in the Aztec text, instead of *nian*, which is in the *Florentine Codex*. Seler translates the passage as "they stopped, ceased, at the place called Tzotzin."

91. *Cf.* Sahagún, *op. cit.*, Vol. I, p. 124: "*Todos los pellejos de los desollados se vestian muchos mancebos, a los cuales llamaban Totecuas.*" *Cf.* also *ibid.*, p. 123, defining Totecuas as "*los mancebos a honra del dios Totec.*"

92. In the *MS Biblioteca del Palacio* text (Seler, *op. cit.*), the word is *mixpichtiuhtoc*, translated as "*er hat im Gesicht die Wachtelbemalung.*" Seler also (*Foundamal of the Aztec Collection*, p. 102) uses the term *mixpichtiuhtoc* (quail face painting).

93. Seler (*Gesammelte Abhandlungen*, Vol. II, p. 986) translates *yopi* as "the red purple" (Tlapanec); and gives two illustrations to indicate that they were painted caps.

94. "The word chimmauhli means 'whosoever anything is made strong.' Word and symbol obviously refer to the strengthening of the reproductive functions, so fortifying, hence we also see the chimmauhli with the first sign projecting between the human couples as sexual union." Seler: *Foundamal of the Aztec Collection*, p. 180.

95. Seler suggests that the form of the name should be *iyaoac-tzacatecutli* or *yaoacatecutli* ("the lord, the prince, the leader") (*Collected Works*, Vol. II, pp. 3, p. 377). Torquemada (*op. cit.*, Vol. II, p. 97) says he also was named *Yiacatzinhqui* ("*el que tiene la nariz aguzada*"); Francisco Javier Clavijero, in *Historia antigua de México* (México: Editorial Porrua, S. A., 1945), Vol. II, p. 87, n. 17, adds the name Xiacatecutli.

In *op. cit.*, Vol. II, pt. 4, p. 91, Seler refers to Yacatecutli as meaning "lord of the nose," and to the form Iyacatecutli, which Sahagún uses in the *Florentine Codex*, as "lord of the departed," explaining the connection of the cult of this god with that of Tezcatlipoca, and linking Yacatecutli with Ixcuinquhqui. Both the latter were among the "old gods."

96. Cut in four points and covered with liquid rubber. (Seler: *op. cit.*, p. 93).

97. The corresponding Spanish text states: ". . . *en una cuña, manera, que ellos llaman velad. Y tambien traen de otra manera derribando,*

Twenty-third Chapter, which telleth of the feast and of the honors which they performed on the feast day in the fourth month, which was known as Uei tecuilhuitl.[1]

This [feast of] Uei tecuilhuitl was thus carried out: to begin with, for four days there was fasting in the houses. [There] the young men set up the cattails,[2] covered and sprinkled with blood, everywhere [in the houses].

They arranged them all in the houses, and offered, erected, and set up, the cattails before their gods; they cut, severed, and reaped [the grass] near the [white] ends. These [ends] they anointed with blood.

And anyone [who was a] young man drew blood, quite of his own will, from his leg or from his ears.

And where there were riches, where there was prosperity—in the houses of the lords, the leaders, the chiefs, the merchants, [the youths] laid out [a bed of] fir branches[3] for the cattails, and balls of grass whose outer edges were woven into a fringe.

In the middle of these they placed *maguey*[4a] thorns; these they set on them, also anointed and sprinkled with blood, at eventide, when a little sun [still shone], when the sun had not yet entered his house. Then they made their offerings.

And at night, the women made [a gruel of ground maize called] *atolli*—either a thick, white *atolli*[4] or an *atolli* made of a dough of maize softened with lime, or a fruit *atolli*.[5] This *atolli* was known as *aquetzalli*.

Then they swept their tribal temple. And when they had swept, then they poured the *atolli* into the *atolli* vessels.

It spread out shining; it spilled over, sending off heat; its vapor diffused. And when it had cooled,

Jnic cēpenalli omei capitulo, ytechpa tlatoa in ilhujtl: yoan in tlamauiztililiztli, in quichioaia, yn jpan ic cemilhujtl, yc nauj metztli: in mitoaia vey tecuiztli.

Inin vey tecuiztli, ynic mochioaia, oc achtopa naujhujtl neçaoalo, in techachan: qujquequetza telpopochti tolpactli, tlachezujlli, heeraço, tlaezçotilli noujl:

quicentzacutimanca, in techacha, ymixpan qujmamanaia, qujquoquetzaia, qujtitiquetzaia, yn jnteuoan in tolpactli, qujtzinichpeloa qujtacaloa, qujxiniacoloa, vncan conalaoa in eztli.

Auh in eztli, çan triollotlama, yn aquin telpuchtli, itech qujquixtiaia, ytlanitzco, anoço ynacaztitech.

Auh *in* necujtonoloia, in netlacamachoia: yn aço tetecuti, teiacanque, achcacauhti, puchteca, yn inchachan cacnoiatema, in tolpatlactli, çacatapaiolli, tlatenvimololli, tlatenxinepanolli:

tlaneçantla qujtlalia: vitztli, itech qujmamana no tlaezujlli, tlaezçotilli teutlacpa, oc achiton tonatiuh, iquac yn iiamo vncalaquj tonatiuh, in qujmamania.

Auh in ioaltica, yn oquichiuhque cioa atolli: aço quauhnexatolli, anoço nextamalatolli, anoço xocoatolli: injn atolli moteneoa, aquetzalli:

njman ie ic tlatlachpana yn jacalpulco. Auh yn otlachpanoque njmā ie ic qujtetoca in atolli, inqujtecomac,

vel pepeioatimanj, peperlaxtimanj, totontlapetztic, hypotoc quiztimanj: auh yn occuh, yn eiztic, yn

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1. Cíuet Vipil (Cíuet Vitzlitzi), according to Quiñones (*op. cit.*, p. 298). Durán (*op. cit.*, Vol. II, p. 274) refers to Uey tozoztli as *gran penitencia*, and to Tepeilhuitl as "*pequeñísima . . . pequeña comida pasando un poco adelante entre de una parte á otra.*"

2. Sahagún describes these as *espadañas*. Cf. *Historia general de las cosas de Nueva España* (Mexico: Pedro Robredo, 1938), Vol. III, p. 272. Editor, in *Collected Works*, Vol. II, Pt. 4, p. 76, has *Rutenbaende* (*Typha sp.*), and in *Einige Kapitel*, p. 83, n. 1, offers *Rohrkolben* or *Kolbenrohr* as alternatives.

3. *Pin—Abies religiosa* (H. B. K.) Schlecht & Cham. in Clark's *Mendoza Codex* (James Cooper Clark, ed. and tr.; London: Waterlow and Sons, 1920), Vol. II, p. 72; *pino*, in Tolot, *Collected Works*, Vol. II, Pt. 4, p. 83, citing Medina (*Libro, dedicado de que se usan; el olio de ellos*) and Hernández (Madrid, 1790, f. 29)—"*arbor est excelsa et ramosa, foliosi cuniculi aut cedrino, aut cupressino.*" He equates *ocotzotl* with *ocumetl*, as does Cuevas (*Libro del soldado*, p. 212). Sahagún used the term *Ocotl ilhuicatzin*, Tolot says, and adds that *ocotzotl* was a name given to a variety of pines besides. It is preserved in Mx. Ríos of Peter y Tramezzini's edition of the *Historia de las cosas de Nueva España*, Vol. VII (Lib. XI).

3a. *Agaves americana* or *mexicana* plant. The Mexican name *maguey* (*c*) used in this translation.

4. Sahagún, in *op. cit.*, Vol. II, p. 286: "*Atolli quauhnexatolli, que es harina cruda hecha con agua y cuaxocotzin, hecha con tequesquite.*" In *Einige Kapitel*, p. 84, Tolot specifies that the grains of maize were "*gute Pozzuolo gebrochen.*"

5. *A cruz gruel*, in Tolot, *loc. cit.* Durán (*op. cit.*) states that no cold fruit, such as tunnies, was used.

opochtli, here at the Temple of Uitznauac, in the tribal district. They placed it on the serpent bench.

This serpent bench was hewn of wood, to represent serpents; four sides carried the tails; four sides carried their heads.

They covered [Uitzilopochtli's] mesquite wood framework with fish amaranth dough; for his figure was always hewn of mesquite wood, which they covered.

Then they placed upon him his raiment; they put on him his sleeveless jacket, on which human bones were painted.

And over it they laid a mantle, his cape of *maguey* fiber, like a network cape.

And they fitted on his paper crown, adorned with feathers, called *amoxtli*. On his feather headdress stood a flint knife, also made of feathers, half of it being blood-colored.

Then they arrayed him in a godly, costly cape, made, embellished, and designed all in precious colored feathers, with the red eye border, all thus edged with [the feathers of] the red spoonbill. And in the center lay a great golden disc.

And his bones were made of fish amaranth dough, shaped like cylinders. They called them *teomimilli*. They piled them before [Uitzilopochtli's figure], until they were hip high.

And the cape which covered them, and spread before them, was designed with skulls, with the palms of hands, with hip bones, ribs, legs, the lower arm bones, and with the outlines of feet. Thus was it painted.

And this cape was named *tlaquequello*.

And yet one more thing they caused to be spread before him: they cast down what was named the sacred roll. In this form it was named his breech clout.

And this was a paper, white paper and not yellow paper,[13] a finger thick, a fathom wide, and twenty fathoms long.

With ceremonial prayers, prayers hardened in fire, they supported it; they were made only that they might carry [the paper]; that his breech clout might be carried.

In three places were they plumed, with white turkey feathers: first on the point, second on the shaft, and third on the end.

motlacatlalia, in Vitzilopochtli: vncan m vitznaoac, teucalco, ycalpulco: coatlapechco contlalia:

ynjn coatlapechtli, quaujtl in tlaxixintli, iuhquin cocoa, naujnon in motzinnamjctoque: nauhcampa caca yn jnezzontecon:

mjchiosuhtzoalli, ynjc quipepechoaia, yn jmisqujo, ca mizqujquaujtl, in tlaxintli, yn ixipila muchipa catca, yn oquipepechoque:

njman ie ic qujmamaca yn jtlatq': conaquja yn jnicnj, tlaconqualllo, ynic tlacujlolli:

yoan panj canonolos, panj conquentia, yeitticaztilma: iuhquin cuechintli:

yoan conaquja yamacal, yujnica tlachioalli, motocaiotia anecuiotl: hivitzoncal, icpac icac tecpatl, çan no hiujtl ic tlachioalli ezttlapanquj:

njman conquetia teuquemjtl tlaçotlanquj: muchi tlaçoiujtl ynic tlachiuhtli, ynic tlaiecchicalli, ynjc tlacujlolli, ynic tlatenchilnaoaiotilli, yn jten, çan moch tlauhquechol: auh yn jnepantla manj, cuztic teucujtlacomalli.

Auh yn jomjio muchioaia, mjchiosuhtzoalli, mjmikic, motocaiotiaia teumjmjlli: qujtetema ixpan veca acitoc, injc vecapan cenquappantli.

Auh yn tilmatli ic tlapachiuhtoc, yn jixco çoultoca, tlacujlolli, tzontecomatl, macpalli, quextepolli, omjcicujlli, tlanitztli, matzoxtopaztli, xocpalli, ynic tlacujlolli catca.

Auh ynjn tilmatli, motocaiotiaia tlaconqualo:
yoan oc no centlamantli, ixpan contequjlia, ipan contteca in teumjmjlli itoca, iuh mjtoa ymaxtli:

Auh ynjc amatl catca quaoamatl, amo texamatl: ynic tilaoac centmapilli: auh ynjc patlaoac centmatl: auh ynjc vijac centpoalmatl:

teumjtl, tlatzontectli, tlacochtli ynjc quinapaloa: çan ic mochioaia injc quinapaloaque, ynjc monapaloa ymaxtli:

ezcan in tlapotonjlli catca, intac totoliojtica, injc cecnj, vel yiacac, ynjc vecan ytlaxichchocan, ynjc ezcan, vncan yn jmamançocan:

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13. Cf. V. W. Von Hagen: *The Aztec and Maya Paper Makers* (New York: J. J. Augustin, 1944), pp. 68, 72 esp. In the Bolondo edition of Sahagún, Vol. V, p. 236, a note by Seler defines quauhamatl as "*la materia empleada por los aztecas para hacer los códices, cubiertas y otros objetos que el indio de hoy denota con el nombre de papel para las pinturas o los libros, y de ahí para hacer los sobres, cubiertas y otros objetos que el indio de hoy denota con el nombre de papel.*"

stamped upon them, they trampled upon their outstretched bodies, they jumped upon them; they beat them [as they lay stretched] on the ground; they dragged them along; they made them cry out; they beat them—they beat their backs; they beat them surely; they kicked them as they fled away.

And when these had been robbed, when they had been stripped, then they [could] only turn back, they [could] only go back to their homes.

[For] even if [that which was taken] was verily tribute, even this [the priests] took. Moctezuma was not wrathful therefor. For they [who robbed] were penitents; he held them in reverence; he feared them because they were priests, because they did penances and laid offerings before [the gods]; for they were priests.

And when they had arrived [at the temple], when the white reeds[3] had been brought, thereupon were sewn together and woven these reeds. They fashioned green and white mats[4] of the reeds, and, binding the reeds, they made stools, and they made seats with backs on which men might rest. In the same manner were fashioned, with the green and white reeds, seats with backs.

Thereupon they bound some thin reeds in a bundle. And when they had tied them in a bunch, then they were arranged in order, sewed, girt tightly, on the ground, with *maguey* roots, with fibers of *maguey*.

And when this had been done, then began the fasting in honor of Tlaloc. When night fell, then the priests all gathered in the priests' dwellings—the warrior-priests [who had taken three or four captives], and the priests [who had captured only one];[5] then those priests who were singers and beaters [of drums]; then all the lesser priests, and those who were yet children, the novice priests.

And when this had come to pass, then were spread upon the ground before the fire the [white and green] mats, the reed beds.

And when they had spread out the reed mats, the fire priest arrayed himself. He put on his sleeveless jacket and placed on his left arm [the maniple] called *matacaxtli*.[6]

And with it he took the incense bag, and he took his incense burner [in his right hand]. Thereupon

mecamauj, quintzatzatzitia, quinoujujtequj, quincujtlaujujtequj, quixipetlavitequj, quincujtlamelaua.

796 X
688

Auh yn ontlacujcujliloque, yn onpepetlaoaloque, çan vncan mocuepa, çan vncan iloti yn jnchan:

in tlanellacalaqujlli, vel qujcuja, amo ic qualanja in Motecuçoma ichica ca tlamaceuhque, compopoa contepoponltiaia, quipopoaia ynjc tlamacazque, ynic tlamaceoa, ymixco ymicpac quimanaia, ynic tlamacazque.

[793]

Auh yn oncico, yn ocxitico aztapili: njman ie ic moço, moçoço, in aztapili: quichioa yn aztapilpetlatl, yoan qujilpia in toli, tolicpalli quichioaia, yoan quichioaia tepotzoicpalli netlaxonj: çanoie ic muchioa in aztapili, aztapiltepotzoicpalli.

796 X
285
352

Niman ie ic acquj quicujcujtlalpia, in tuli in tulpitzaoac: auh yn omocujcujtlalpi, njman ie ic mouipana, tlalpan molpitiuh, mocacatzilpitiuh menelhoatica metzonmecatica.

796 X
284

Auh in ie iuhquj in ie vmpeoaz, netlalocaçaoalitzli: yn oiooac njman mocacaltema, necacaltemalon tlamacazque: in tlamacazcatequjoaque tlamacazcayiaque: njman ichoan in tlamacazque cujcanjme, tlaujtequjnj: njman ie muchintin, in tlamacazcateicaoan, yoan in oc pipilhotonti tlamacazcatototon, tlamacatoto.

796 X
793

Auh in ie iuhquj, njman ie ic onmoteca, tlecujlixquac, in aztapilpetlatl, in aztapilpepechtli:

796 X

auh yn onmoçouh aztapilpetlatl: njman ic muchichioa in tlenamacac, conmaquja yn ixiool, yoan conaquja yn iopuchcopa, itoca matacaxtli:

yoan itlan-conana in copalxiquipilli, yoan concuj

3. Sahagún's Spanish text specifies of these reeds: "todo lo q̃ era dentro del agua, es muy blanco."
4. In loc. cit., Sahagún states that the reeds were sharpened (probably bottom to top): "Luego las cortaua, y rematauanlas, enterrauanlas en la tierra: a manera de estantes grandes." Elsewhere, he refers to "petates pequeños, de juncos blancos y verdes."
5. The number of captives is explained in loc. cit.
6. Cf. Anderson and Dibble, op. cit., p. 1, n. 8.

X 796 pelez.[13] For four days this was done. Thereupon they came out of the water and all took up their array. Then all returned and went back whence they came, in the same manner in which they had come, sounding shell trumpets and naked, unclothed.

And when they had reached [home] and had gone into their houses, thereupon were thrown down
● [352] and spread out the white [and green] reed mats throughout the priests' houses.

Thereupon all wrapped and covered themselves
[513] with their capes. Then all threw themselves upon the white [and green] reed mats. Cold, they lay frozen, as if dead—sleeping open-eyed, crouched, hunched up. Some just slept open-eyed; some fell into a stupor; some slept only lightly; some dreamed; some cried out in their sleep; some started up, snored, groaned, groaned, whimpered. They lay twisted in their sleep.

After midday they all arose. And when they had risen, then was adorned the fire priest, that he might offer and burn incense. He went everywhere, among all the temples; the old priests went ahead of him.

X 796 And when they had come to offer incense in all
264 [the accustomed] places, then food was eaten; food was eaten by each one. All were gathered in a circle, grouped in a ring. Severally, they were offered food, all kinds of sauce. For four days they only dipped into the sauce.

And if anyone mistook his sauce [for another's], then they detained him, they seized him so that he was taken. And when [the food] was eaten, none let fall a drop of the sauce on to the ground. [If] sauce was dropped on the ground, if anyone spilt [even] a little of the sauce, for all this he was detained and was punished.

X 796 And when this was done, when they had eaten, then all went to gather fir branches,[14] or canes—green maize stalks.

And when they had gone forth, when they had gone to pluck them, [the branches or canes] were bound together; they were tied in small bundles. And when they had made bundles of them, when it was time to strew them about, then they dispersed; all ran, hastening, carrying the reeds upon their shoulders.

Quickly they placed them in all the demons' temples.

mantli: nauiltiquiça, yn iuh mochioaia yn: auh yn ic inhquj mec oalquiça yn atlan, nechichioalo, njman ic oalcecempilo, ycuitlauic oalujloa, çan ic no iuj in Vitzic, tlapixtiuiztic, pepetlauhtiuiztic, tlapetlauj.

Auh yn onacico, yn onmocacaltemaca, njman ic ic motetexa, moçoçoa yn aztapilpetlatl, yn nouian calmecac:

njman ie ic netlatlalpililo, nepoquentilo, mec netetexo, yn aztapilpetlapan, cecec mjcoatoc, cececztoque, yiztitoque, mococotztlalia, motataquiollalia: cequintin çan iiztoque, cequintin cocochi, cequintin çan cochcanaoatoque, cequintin temiqui, cequintin cochiteoa, cequintin cochiteoa, tlaquaqualaca, tlacotaliuj, tlaquiçquinaca, tlatetena, tlanecujliuj in cochioa:

quin connepantla tonatiuh in nechcoalo. Auh in onechcoaloc, mec muchichioa in tlenamacac, ynic tlenamacaz tlateoniz, noiujian quiça in jiquican tetcupan, quiiacantinemj in quaquacujlil.

Auh yn otlenamacato noujian: njman ie ic tlaqualo tlatlaqualo, neiaiaoalolo, neoclololo: cecciaca quimonmaca yn intlaqual, yn quenamj molli quimonmaca, nauilhujti in çan ice quipalonque.

Auh intla aca quipactilinque ynnol, ic caci, ic conaci, ic onaxtioa: yoan in iquac tlaqualo, niac achi quichipinja yn molli, yn vncan tlalpan; tlatlalteco in molli, intla aca achi quichipinja molli, muchi ic nexxica, ic netlanamjctilo.

Auh in ie iuhquj ynon tlaqualoc, njman ie ic viloa yn acxoiatl mecuiz, ie yn acatl, acxotzoubquj.

Auh yn ocalujloac, yn onmocujto: njman ie ic tlacuitlalpilo, acquj molpia: auh ynon tlaçujcujtlalpiloc, in ie inman motemaz, njman ic tlatzomonj, netlalolo, netlatlalolo, quiquechpanoa in acatl:

quiteentiquiça yn iiquican in tetcupan tlatlacateculo.

13. "Pavadas himedas," in Sahagún's Spanish text.
14. Sahagún says: "para que en ofrenda fuese cada persona llena a manos [usual allusion, que ella llenadura acabará, que se ella cumpla por una manera]" (Bulmaro ed., Vol. I, p. 233). See also supra, p. 28, n. 3.

X 796 [534] horizontal drum, from which was hung a small water gourd. Hence it was said, "A water gourd hangeth."

When they reached the place of the skull frame, then [the wearer of the skin of the likeness of Toci] tramped upon her drum.[11] And the seasoned warriors already awaited [Cinteotl]. Now he departed, in order to bear his mask, made of the skin flayed from the leg [of the woman who had represented Toci], off to the enemy's land. Then the chiefs went surrounding him—strong, swift men who ran fast.

And when they who there placed [the mask] had gone to attain the land of the foe, up on the mountain top, one of the side-peaks of Iztac tepetl, a place called Popotl temi, not without struggle did they put it in its place; for [the foe] set upon them; or else they pursued [the enemy]. On both sides [men] were slain.

[417 778] And when they had gone about setting the mask fashioned from the skin of the thigh [of Toci's likeness] upon a wooden frame,[12] then all went hence. And the foe likewise departed.

[701] And when this was done, then [the wearer of the skin of the impersonator of] Toci had accompanied [home] her son [Cinteotl], thereupon she went to her home, there at Atempan. Then there assembled the chieftains, all the fearless warriors, the leading warriors, the generals, the commanding generals,[13] and all the seasoned warriors, the chosen ones, the respected, the chiefs—who of their own free will were valiant, who set no value upon their heads and their breasts, who feared not death, who in truth hurled themselves upon our foes.

And after this, when they all had assembled in a body, then all were arranged in order, in well-ranked columns, before Moctezuma, who was seated upon his eagle mat. This was verily the skin [with feathers] [352] of an eagle upon which he was seated, and he reclined upon a seat with an ocelot [skin] backrest. It was in truth ocelot hide with which the seat was covered.

quiçaconcotivi in teponaztoctli, iecch tlaçalolli, ancontoctli: ie injc motenoca, tecomapilca.

In oacito tlompantitlan: njmã ic conjcça in jxveuh: auh in tequjoaque, ie quichiuhtoque: vncan onoca in jmexxaiac injc quicaoaque inic: vncã oncca cololhujivi in tiacaoan, in chicaoaque, in tlaçanj: cenca motlaloa.

Auh in oacito, in vmpa contlalianj in inupan, in vmpa tepeticpac: inacattlan in iztac tepetl: inxaiocan; popotl temj: aivian in contlalia, qujnoalhoca: anoce qujntoca, necoc mjcoa.

Auh in oõtlalito quauhticpac, in jmexxaiac: mec viloatz, mec no vi in teiauoan.

Auh in ie iuhquj, in ichoatl Toci: in oõcaoato, icoxeuh: njman ie ic iauh in jchan, in vmpa atempã, njmã ic cenqujxoa in tiacaoã, in jxquichtin quaquachichtin, in quaquauhisca, in tlatlacochcalca, in tlatlacatecca: yoan in ie inquichtin tequjoaque, in tlatzonanti, in ovelitoque in tiacaoan, in jxlloco chicaoaque, in amo qõmatlaçotla in intzontecon, in jmelchiqujuh, in amo mjqujtmauhti, ẽ vel in ca momotla in teiauoan.

Auh in ie iuhquj, in ocenqujxoac: njmã ic ixpan onnevipanalo, onnecenpãtililo, in jxpã Motecuçoma, ichoatica quauhpetlapan, vel ichoatl in quauhtli, tlaxipeualli in jpan ecatica, yoan ocõtlepotzoicpalli in jpan motlautica, vel ie in ocelotl yiecaio, injc tlaquimjlolli icpalli:

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11. Ginsburg (*op. cit.*, p. 306) translates *in tecuecuepa ixcuauh quintoc in cuep qui se dicho* "quipan on tzacualoli." The corresponding Spanish text implies use of the foot (*pear*).

12. See note 22.

13. The interpretation of these officers (*tlacoch, cuauh* or *oc*, is suggested by the following passage from Sahagún (Bulmaro ed.), Vol. II:

". . . aquellos que han de tener cargo de regir la república, o han de ser tlacatecatl, o tlacochcalcatl, dudan bastantemente para que cosa pueden ser: mirando si la gente de guerra que andan por las compañas y por las estancias, y andan por tierras, y descubiertos a los barrancos, y en su mano la de amar el ayuntamiento siguiendo a los esforçados y esforçadas. . . ." (p. 53).

". . . los padres y maestros del mal, que se llaman tlacatecatl (y) tlacochcalcatl, que tienen cargo de dar de beber y comer al sol y a la tierra, con la sangre y carne de los esforçados, como son los que toman por esclavos la vuelta y los arman, y allí mueren los esforçados viejos y los hombres viejos, y los fuertes de la cabeza y los esforçados de los mancebos. . . ." (p. 163).

". . . saber los soldados y capitanes habia dos principales que los regian, el uno era tlacatecatl y el otro tlacochcalcatl; el uno de los dichos era jefe en el otro principal en las cosas de la guerra, y siempre parecian en medio con un soldado para estar ofrecer. También para capitanear generales de las cosas de la guerra parecian dos, uno noble, o generoso, del palacio, y otro valeroso, y muy esforçado en la guerra, el uno de estos se llamaba tlacatecatl y el otro tlacochcalcatl, estos ordenaban las cosas de la guerra, y en ordenar todas las cosas que concernian a la milicia" (p. 187).

X 796 at the ends, with cord, held together with cords so that as one struck, they made a crackling noise. Verily, they belabored and hurt one another.

[824] And if [the young warriors] caught a priest, if one was taken, they robbed him with [powdered] magwey leaves; sorely he burned and itched; [it was] as if his flesh crept. And if one of the young warriors was caught, the priests bled his ears with a [magwey] thorn, and his arms, his breast, and his thighs, [so that] he cried out loud.

[352] And if [the priests] chased the young warriors there into the royal palace, they looted it, taking all the [reed] mats, the cord mats, the seats with backs, the couches, the backless seats. And if they found horizontal, two-toned drums, or ground drums, they removed them, taking all [with them].

And if [the young warriors] took after the priests, entering the priests' dwelling, they also robbed them, removing from them mats, shell trumpets, and seats.

And they dispersed from thence, and all stopped toward evening when a little sun still shone.

And the fourth day [of Atemoztli] was named "Ashes Are Scattered." The old people said: "For the bathed ones, who died," it was said, "yet walk [upon the earth] for four days. Not yet do they depart to the land of the dead. And when ashes are scattered, then they go down into the land of the dead."

[515 369] And then were burned the paper vestments in which they had died, which had been laid in reed baskets. And then all washed their heads with soap; all bathed. Then all departed hence, thus dispersing each [to his own house].

Here ended the feast of Panquetzaliztli, after it had already taken the four days from [the month of] Atemoztli.

pixia, quixcacatilpixia, quixtecvilpixia, quimecatzacuxixia, quimecatitlan tlalixia ynic mouiuiyaqui: iuhquin tlatlacotiuiuhqui, vel mococoxixia, vel mococoxia.

Auh intla oce cacique tlamacazqui, itelo oce mixoc, quimcalitia, cenca cuecuetzoca, quequetzquia: yuhquin iolmiqui ynacaio. Auh intla ce axiqa, tlapechtli, in tlamacazque quiçoçoia vitztica yn jnacaco, yn jacolpan, yn ielpan, yn jnetzpan, vel quixxaxaxia.

Auh in telpupuchti, intla quixtocaticalaquixque, in vmpa tecpan, tlanamoia, muchi quixamoia in petlatl in petlamecatl, in teporxoicpalli, in netlaxoxj, in tzinicpalli: auh intla quipiltilia teponaztli, in vexotl muchi quiquixtia, muchi quicuj.

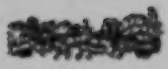
Auh intla quixtocaticalaquixque tlamacazque in calmecac, no quixtlanamoiclia, quixtlaçaçaquilia, muchi quixoquixtilia, in petl.tl, in teccintli, in icpalli: auh çan vncâ xixitinj, necacac: 'o, oc achi tonaciuh ic teutlac.

Auh injc navilhuitl motemeoa, nexpixolo: quixoaia in vevetque. Ca in tlaaltilti in omicque: quil oc nemj navilhuitl, aiamo vi in mictlan: auh in iquac nexpixolo, quixoiquac temo in mictlan;

yoâ iquac motlatia, moperlacaltema, in jmamatlaquj in ipâ omicque, youa iquac neamovilo, neaaltilo, nec vivilca, ic cecemanoa.

Nicâ taôquiça in jlhuitl Panquetzaliztli, ic cuel ic nauilhuitl ciccuilia in Atemoztli.

6: Sahagún M-5 (1529-1590) 1954 NU7 Aztec NU7



Eleventh Chapter. Here it is told what the rulers rested upon.

The ocelot skin seat with a back rest; the mountain lion skin seat with a back rest; the wolf skin seat with a back rest; the mountain cat skin seat with a back rest; the cured leather seat with a back rest; the ocelot skin seat, the mountain lion skin seat, the wolf skin seat, the cured leather seat, the mountain cat[1] skin seat, the coyote skin seat.

The ocelot skin mat,[2] the mountain lion skin mat, the mountain cat skin mat, the coyote skin mat, the hammock, smooth reed mats[3] elaborately painted with designs; seats with backs, painted with designs; low seats painted with designs.

Iljc matlactli oçe capitulo: vncan mjtoa, in jpan 643
mortalisis tlatoque. 352
281

Oçcloeoatepotzoicpalli, mjçeoatepotzoicpalli, cujtlacheoatepotzoicpalli, ocotocheoatepotzoicpalli, cuetlaxtepotzoicpalli, oçcloeoicpalli, mjçeoicpalli, cujtlacheoicpalli, cuetlaxicpalli, ocotocheoicpalli, coioeoicpalli,

oçcloeoapepechtli, mjçeoapepechtli, ocotocheoapepechtli, coioeoapepechtli, cochixmatlatl aleoacapetlatl, tlatlacujlolli, tepotzoicpalli tlacujlolli, tzinjcpalli tlacujlolli.

1. Cf. Sahagún, *op. cit.*, III, p. 133.
2. Perhaps cf. corresponding Spanish text.
3. *Alcheoapechtli*: corresponding Spanish text—"esteras pequeñas muy pintadas y muy curiosas."

[p.32 is blank]

11:Diaz T,H-5 (1519-1520) 1910
NU7 Aztec NU7

into such a city; and for the many times He has saved me from danger of death, as will be seen later on, I give Him sincere thanks, and in that He has preserved me to write about it, although I cannot do it as fully as is fitting or the subject needs. Let us make no words about it, for deeds are the best witnesses to what I say here and elsewhere.

Let us return to our entry to Mexico. They took us to lodge in some large houses, where there were apartments for all of us, for they had belonged to the father of the Great Montezuma, who was named Axayaca, and at that time Montezuma kept there the great oratories for his idols, and a secret chamber where he kept bars and jewels of gold, which was the treasure that he had inherited from his father Axayaca, and he never disturbed it. They took us to lodge in that house, because they called us Teules, and took us for such, so that we should be with the Idols or Teules which were kept there. However, for one reason or another, it was there they took us, where there were great halls and chambers canopied with the cloth of the country for our Captain, and for every one of us beds of matting with canopies above, and no better bed is given, however great the chief may be, for they are not used. And all these palaces were [coated] with shining cement and swept and garlanded.

As soon as we arrived and entered into the great court, the Great Montezuma took our Captain by the hand, for he was there awaiting him, and led him to the apartment and saloon where he was to lodge, which was very richly adorned according to their usage, and he had at hand a very rich necklace made of golden crabs, a marvellous piece of work, and Montezuma himself placed it round the neck of our Captain Cortés, and greatly astonished his [own] Captains by the great honour that he was bestowing on him. When the necklace had been

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BOOK VI.

THE STAY IN MEXICO.

CHAPTER LXXXIX.

How the Great Montezuma came to our quarters wtih many Caciques accompanying him, and the conversation that he had with our Captain.

648 WHEN the Great Montezuma had dined and he knew that some time had passed since our Captain and all of us had done the same, he came in the greatest state to our quarters with a numerous company of chieftains, all of them his kinsmen. When Cortés was told that he was approaching he came out to the middle of the Hall to receive him, and [352] Montezuma took him by the hand, and they brought some seats, made according to their usage and very richly decorated and embroidered with gold in many designs, and Montezuma asked our Captain to be seated, and both of them sat down each on his chair. Then Montezuma began a very good speech, saying that he was greatly rejoiced to have in his house and his kingdom such valiant gentlemen as were Cortés and all of us. That two years ago he had received news of another Captain who came to

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643 other things which are bred in this country, and they
252 are so numerous that I cannot finish naming them in a
262 hurry; so we had no insight into it, but I know for certain that after our Captain censured the sacrifice of human beings, and the eating of their flesh, he ordered that such food should not be prepared for him thenceforth.

643 Let us cease speaking of this and return to the way
264 things were served to him at meal times. It was in this
[374] way: if it was cold they made up a large fire of live coals of a firewood made from the bark of trees which did not give off any smoke, and the scent of the bark from which the fire was made was very fragrant, and so that it should not give off more heat than he required, they placed in
[353] front of it a sort of screen adorned with figures of idols
[352] worked in gold. He was seated on a low stool, soft and richly worked, and the table, which was also low, was made in the same style as the seats, and on it they placed the table cloths of white cloth and some rather long napkins of the same material. Four very beautiful
[415] cleanly women brought water for his hands in a sort of deep basin which they call "xicales,"[1] and they held others like plates below to catch the water, and they brought him towels. And two other women brought him tortilla bread, and as soon as he began to eat they placed before him a sort of wooden screen painted over with gold, so that no one should watch him eating. Then the four women stood aside, and four great chieftains who were old men came and stood beside them, and with these Montezuma now and then conversed, and asked them questions, and as a great favour he would give to each of these elders a dish of what to him tasted best. They say that these elders were his near relations, and were his counsellors and judges of law suits, and the

[1] Gourds.